(10) I.e., the ‘am ha-arez, or nonstudent.
(11) In the way of Torah.
(12) Men. 110a.
(13) I.e., in finding out new ways of fearing heaven.
(14) Prov. XV, I.
(15) Lit., ‘kick at’.
(16) Ps. CXI, 10.
(17) Another reading is, that learn them.
(18) I.e., to criticise and quarrel. V. Rashi and Tosaf. ad loc.
(19) These words are bracketed in the text.
(20) Ex. XXIV, 11 . These words are interpreted to mean that the vision of God seen by the young men was like food and drink to them.
(21) These words are missing in cur. edd., but occur in MS.M.
(22) Isa. XXXII, 9. The women are said to be ‘at ease’ and ‘confident’, which is more than is said of the men.
(23) Where children were usually taught.
(24) Who had left home to study with R. Ammi.
(25) Lit., ‘see your world’.
(26) The expression is taken from Prov. IV, 25. The meaning here seems to be, may you have a correct insight into the meaning of the Torah’.
(27) The reins were supposed to act as counsellors.
(28) Ps. CXLIV, 14. E.V. Our oxen are well laden.

Talmud - Mas. Berachoth 17b

There is no breach: [that is], may our company not be like that of David from which issued Ahitophel.[1] And no going forth: [that is] may our company not be like that of Saul from which issued Doeg the Edomite.[2] And no outcry: may our company not be like that of Elisha, from which issued Gehazi.[3] In our broad places: may we produce no son or pupil who disgraces himself[4] in public.[5]

Hearken unto Me, ye stout-hearted, who are far from righteousness.[6] Rab and Samuel — according to others, R. Johanan and R. Eleazar — interpret this differently. One says: The whole world is sustained by [God's] charity, and they[7] are sustained by their own force.[8] The other says: All the world is sustained by their merit, and they are not sustained even by their own merit. This accords with the saying of Rab Judah in the name of Rab. For Rab Judah said in the name of Rab: Every day a divine voice goes forth from Mount Horeb and proclaims: The whole world is sustained for the sake of My son Hanina, and Hanina My son has to subsist on a kab of carobs from one week end to the next. This [explanation] conflicts with that of Rab Judah. For Rab Judah said: Who are the ‘stout-hearted’? The stupid Gubaeans.[9] R. Joseph said: The proof is that they have never produced a proselyte. R. Ashi said: The people of Mata Mehasia[10] are ‘stout-hearted’,for they see the glory of the Torah twice a year,[11] and never has one of them been converted.

A BRIDEGROOM IF HE DESIRES TO RECITE etc. May we conclude from this that Rabban Simeon b. Gamaliel deprecates showing off[12] and the Rabbis do not deprecate it? But do we not understand them to hold the opposite views, as we have learnt: In places where people are accustomed to work in the month of Ab they may work, and in places where it is the custom not to work they may not work; but in all places Rabbinical students abstain from study. R. Simeon b. Gamaliel says: A man should always conduct himself as if he were a scholar.[13] We have here a contradiction between two sayings of the Rabbis, and between two sayings of R. Simeon b. Gamaliel! — R. Johanan said: Reverse the names; R. Shisha the son of R. Idi said: There is no need to reverse. There is no contradiction between the two sayings of the Rabbis. In the case of the recital of the Shema’, since everybody else recites, and he also recites, it does not look like showing off on